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of the faces and the costumes during this same period. We are surprised, as so often in Cretan work, at the modernity of these women with piquant faces, elaborate coiffures, and clothes which are much more like our present fashions than like those worn in Greece during the classical period. Of great interest also are two miniature frescoes representing assemblies of men and women around a shrine and dancing under trees. The fresco of the flying fish from Phylakopi in Melos is painted in a somewhat freer style and shows great observation of nature. It belongs to the Late Minoan I period (about 1600-1500), and is now generally regarded as an importation from Crete or a work executed under the direct influence of Cretan art.

An interesting collection of facsimiles of small stone vases, found by Mr. R. Seager in 1907 and 1908 in the islands of Psira and Mochlos, gives us some idea of the work of Minoan stone cutters. The vases are of various shapes and sizes and are made of beautifully veined marbles, breccia, steatite, etc. The workmanship is very finished and points to a highly developed art. The tombs in which they were found are dated as far back as the Early Minoan III period, that is, before 2200 B. C.

It will be noticed that the dates given to the different Minoan periods in this article differ from those given in the Bulletin in February, 1908. Cretan excavators are now favoring the minimum system of Egyptian chronology, and, as Cretan chronology is based on that of Egypt, they have had to change considerably the dates of their own finds. As a large proportion of our reproductions are from objects found at Knossos by Dr. A. J. Evans, we had adopted his system of chronology in 1908, and are now changing our dating according to his revised scheme¹.

Early Minoan—before 2200 B. C.

Middle Minoan I—about 2200-2000 B. C.

Middle Minoan II—about 2000-1850 B. C.

Middle Minoan III—about 1850-1600 B. C.

Late Minoan I—about 1600-1500 B. C.

Late Minoan II—about 1500-1350 B. C.

Late Minoan III—about 1350 B. C.

G. M. A. R.

GREEK HISTORICAL WRITING

Sometime ago the Clarendon Press (Oxford) published a pamphlet entitled *Greek Historical Writing* and *Apollo*, containing two lectures delivered before the University of Oxford by Wilamowitz-Moellendorf (translated by Gilbert Murray). Both lectures deserve careful reading. We quote a part of the lecture on Greek Historical Writing:

It seems a contradiction that a nation which was the first on the earth to produce an historian, the nation of Herodotus and Thucydides, never attained to a science of history; but that is explained by the history of this people, its heroic greatness and its tragic fate. In the same century in which Buddha, among the unhistoried Indians, founded religion upon a rejection of life: in which the Jews, through the loss of their national state, were reduced to founding a church as a substitute, and in demanding universal validity for their national god conceived of their national hopes as realized in the

future, the Ionians, also under the dominion of foreign races, emancipated themselves from State and from Church alike. . . . Through the observation that eternal and ascertainable laws hold sway in the movement of the heavenly bodies, the Ionians arrived at the revelation that all life is a unity, and is permeated not by chance or caprice, but by law and reason, *logos*. As a postulate of intellect—we had better perhaps say, of belief—they recognized that these laws must be knowable by the human reason, and they did their best to know them. That led to natural science, and opened the way through mathematics to logic. But there was no way leading from there to history, neither from Heraclitus nor from Parmenides nor yet from Pythagoras. Then the Athenians created the free state. While this held up its head, while they lived history and made history, the ground was prepared for men who wrote history. . . . But the Athenian empire collapsed; the democracy showed itself incapable of founding the national state; and on the ruins there arose that phantom growth of rhetoric and sophistic which renounced the search after truth and honesty, and which brought to shipwreck first the learning and then the whole civilization of antiquity. . . .

Greek historical writing, from the Ionians onward, had a much wider range than that to which Thucydides the Athenian statesman wished to confine it. It embraced what we call romance and the Novel. It is just in this that History shows herself the successor of the Epos. I have no doubt that she was also affected by a very strong influence from the literatures of the East, for there we find exactly the same 'Novels', and there also they are hung upon the historical tradition, or at least upon famous historical persons. Even in the stories of the Egyptians that is the case; and it remains so in the *Thousand and One Nights*. . . . We are pedants if we treat as history the story of the first Messenian war; and it is just the same with Tarquinius Superbus and Lucretia, with Coriolanus and Virginia. But these stories do not cease to be beautiful because they are fiction. It is only necessary to put each element in its proper place, and to recognize that historical romance played no small part in Greek literature. . . . The Love-story, which we place quite far from history and near to poetry, among the Greeks belonged definitely to the former, even though the same material may have been treated in Epic or Elegiac form. . . . The Love-story itself springs from the New Comedy. . . .

RECENT BOOKS

The Unity of the Latin Subjunctive: a Quest. By E. A. Sonnenschein. London: John Murray (1910). Pp. 60.

Four Plays of Menander. By Edward Capps. Boston and New York: Ginn and Co. (1910). Pp. x + 320.

Dead Language and Dead Languages. By J. P. Postgate. London: John Murray. Pp. 32.

Interpretations of Horace. By William Medley. Oxford University Press. Pp. xv + 169. \$3.00.

In Mr. Bradley's article in the first number of the current volume an unhappy error crept into the title. Mr. Bradley was proposing *A Programme of Reform*, a far less daring essay than that which the perversity of the types ascribed to him.

¹ This system is not yet published by Dr. A. J. Evans himself, but it is given in *Crete the Forerunner of Greece*, by C. H. and H. R. Hawes, as communicated by Dr. Evans to the writers by letter.